

Evangelical Christendom

"Illum
sumus
Corpus
in Christo."

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Concerning Protestant Christianity

By the Rev. Principal

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WHAT does Protestantism mean? The question has become of burning importance. Certain circumstances make it imperative that the nature of Protestant Christianity be explored afresh.

To begin with, the condition of Protestantism in its place of largest concentration, the United States of America, is eminently unsatisfactory. There are lacking that unified understanding of the Christian faith and that spiritual zeal which are indispensable conditions of a dynamic religious movement. Concern about religious rebirth and a passion for social righteousness are left to small minorities in the great Protestant communions. Protestant influence in culture and in public affairs is but a shadow of what it should be.

There is, on the other hand, the Ecumenical movement. This movement, which is Protestant in its inspiration, and to which the Eastern Orthodox Church has given its adhesion, is without any doubt the most significant development in Christianity since the Reformation of the sixteenth century, and one of the most important developments in all Christian history. A new consciousness of the Church Universal has lately been born within the great Protestant denominations. As a consequence of the missionary movement of the last century and a half, Protestants find themselves related to fellow Christians of more than seventy nationalities in every part of the globe. The growing consciousness of the one Church of Christ, the *Una Sancto*, which is not to be confounded with any single ecclesiastical expression, has caught the imagination and won the allegiance of millions of Protestant Christians. If Protestant Christianity is to make a worthy contribution to this significant movement, if it is to bear witness to the Christian faith and to God's purpose for the world in this historic hour, it is necessary that Protestants should consider afresh the essential nature of their faith and witness.

The Soul of Protestantism

What, therefore, do we mean by Protestantism? The historical approach to the subject yields no satisfactory result. Any study which begins with the churchy systems of Luther and Calvin and ends with a survey of the most recent additions to the great Protestant family of denominations and sects, which in the United States now number two hundred and fifty-eight, will be disposed to agree with Ernest Troeltsch that "a purely historical definition of Protestantism cannot be immediately formulated."

The religious approach is more fruitful. The soul of Protestantism is the soul of the Christian religion. It is the core of the New Testament in its pristine classical expression and its deepest spiritual urge. For Protestant Christianity, when it emerged in the sixteenth century, came forth, not as an aberration from the Christian tradition, nor as a schism from the Church of Christ. It was a creation of the Holy Spirit to reaffirm the meaning of the Gospel, and to give fresh expression to the spiritual nature of the Church. At the time of its birth, Protestant Christianity appealed to origins against developments in Christian history. It proclaimed a once-for-allness in the redemptive activity of God, both with respect to what He said to man and with respect to what He did for man. It affirmed that Christianity is primarily an individual relation of the soul to God, which is founded upon the once-for-all redemptive deed which God wrought in Christ, and is maintained by

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the abiding presence of the Spirit in the Christian's heart. It appealed from a religious hierarchy to Christ, from Tradition to the Bible, from an ecclesiastical system to the living Fellowship which the Spirit created at Pentecost. Modern Protestantism must, therefore, rediscover its soul by a two-fold act of retrospection. It must re-examine itself to-day in the light of its sixteenth century origins in the light of the once-for-allness of the Christian revelation in Christ. It will then be ready to face to-day and to-morrow.

Three affirmations would seem to constitute the everlasting Christian core at the heart of Protestant Christianity: an affirmation concerning Jesus Christ and the Christian life, an affirmation concerning the Bible, and an affirmation concerning the Christian Church. Let us formulate and briefly discuss these in turn.

Jesus Christ and the Christian Life

The affirmation concerning Jesus Christ is this: *In Jesus Christ God established and continues to maintain direct relations with sinful men.* This is the foundation truth of the Christian Gospel. Loyalty to it constitutes the essence of Evangelical Christianity, Christianity which centres in the Evangel, with which Protestant Christianity, when true to itself, should be synonymous. This affirmation concerning Christ means concretely that his personality, life, and teaching (a rediscovery of Protestant Christianity), together with his death and resurrection, continue to be directly significant for a man's relations with God. Christ is the one mediator between God and men, who is spiritually accessible to men to-day as he was physically accessible in the days of his flesh. To allege that between God and a pilgrim who desires to come to him through Jesus Christ, the new and living Way, some other person, or some institution must mediate, is to impugn the once-for-allness of the Gospel and tarnish the chief glory of the Christian religion. The insistence that the mediatorial work of Christ as an historical event and an abiding spiritual reality shall be taken seriously constitutes the glory and the genius of Protestant Christianity.

Closely related to the truth concerning the direct and perpetual accessibility of Christ is that concerning the place of faith in the Christian life. *Faith is the medium whereby a human soul is savingly related to God and maintained in the will of God.* Justification

by faith was and continues to be the hallmark of Evangelical Christianity. Man is saved, not by his moralistic striving to be good, nor by some magical influence upon him of the Christian sacraments. He is saved when his striving ceases and he confidently identifies himself with Another, who once achieved perfect goodness for men, and now infuses a new principle of goodness into men who trust Him. When a sinful man "believes upon Christ" in the classical terminology of the New Testament, he accepts a status in God's world which he does not merit, but which he receives because of what Jesus Christ did for him. Through faith he becomes one with Christ in his death and in his life, "dying unto sin and living unto righteousness." This principle of faith by which a man is saved in life and guided through life, makes of each Christian believer a priest in his own right, to hold direct communion with God, and to make inquiry of God for the direction of his life. He thereafter performs good works not to secure salvation, but out of love to God for the salvation he has secured. He performs the acts relating to his particular calling in life with a sense of doing them for God and not merely for himself or for other men; his lay vocation thus becomes as holy and religious as the so-called religious vocations.

The Nature and Role of the Bible

The second affirmation concerns the Bible and is as follows: *The Bible is the chief medium of intercourse between God and men.* Stated more concretely: The Bible is the permanent medium by which God speaks to men and by which men speak to Him. The significance of this affirmation will become clear if we consider briefly, one by one, the several meanings of the Bible.

At its lowest, the Bible is a monument of human literature. We say "at its lowest," because for not a few of its admiring patrons, literary excellence is the highest that can be predicated of the Book. And, of course, such excellence pervades the Bible from Genesis to Revelation. In form as well as in content, it is without a peer in the world of letters. The imagery in which its basic ideas, its historical descriptions, its apocalyptic visions, are clothed is sublimer than any pictorial medium ever employed to communicate truth. The magnificent passage in the *Tempest* where Shakespeare speaks of

"cloud-capped towers, gorgeous palaces, solemn temples," which, "like some insubstantial pageant faded, leave not a rack behind," pales, as David Hume, the Scottish philosopher, once admitted, before the passage in the Apocalypse which begins: "And I saw a great white throne and Him that sat upon it, from Whose face the earth and the heaven fled away."

At the present time we are in serious danger of losing an essential part of the Christian heritage which Protestantism has preserved for the mass of mankind, by stopping short at the literary greatness of the Bible. We would do well to listen, in this connection, to a salutary caution from T. S. Eliot. Says the distinguished poet, "I could easily fulminate for a whole hour against the men of letters who have gone into ecstasies over 'the Bible as literature,' the Bible as 'the noblest monument of English prose.' Those who talk of the Bible as 'a monument of English prose' are merely admiring it as a monument over the grave of Christianity . . . The Bible has had a literary influence upon English literature not because it has been considered as literature, but because it has been considered as the report of the Word of God. And the fact that men of letters now discuss it as literature, probably indicates the end of its 'literary' influence."

The Bible is also a book of supreme religious genius. In secular as well as religious circles, few will be disposed to deny that in the Psalms and the Prophets, in Jesus of Nazareth and St. Paul, in the Fourth Gospel and the Apocalypse, spiritual insight and experience never plumbed profounder depths nor soared to loftier peaks. As such, the Bible is acclaimed by students of comparative religion as the crowning achievement of Hebrew religious genius, the world's greatest book of high religion. The only trouble with this appraisal is that the most characteristic and creative concepts of the Book ran directly counter to the most deeply rooted ideas and trends of the Hebrew spirit. What we have come to regard as Hebraism, as distinguished from Hellenism, represents thoughts, attitudes, and a spirit which are what they are in spite of what the Hebrew "spirit" was and is. Hebraism is not continuous with the Hebrew spirit in the same way that the writing of the Greek poets and philosophers were continuous with, and expressive of, the Greek spirit. The attempt to establish a perfect parity in the relation between the

Bible and the Hebrew people, on the one hand, and between the monuments of Greek literature and the Greek people on the other, breaks down. It breaks down because of the presence in the Bible of a spiritual invasion of the religious thought and life of Israel by thoughts and experiences which were profoundly uncongenial to the people as a whole. In this respect the Bible is a book in which God speaks to Israel and to mankind rather than a book in which Israel speaks to the world.

The Bible is the record of divine revelation. In this book is contained the self-disclosure of God in great redemptive deeds, and in prophetic, interpretative words. God's self-disclosure culminated in a Person, who was Himself the Word become flesh, and whose life, death, and resurrection were God's supreme redemptive act. From this point of view, the Bible is a book about Jesus Christ, who is the centre of it. It thus becomes the chief source book of our knowledge about God and His purpose for mankind. For that reason all true theology must be Biblical theology. For the same reason, true Christianity must be Biblical in character.

Unhappily, however, the exclusive use of the Bible as the inspired and authoritative source book for Christian doctrine has led to scholasticism, both Protestant and Roman. There have been and still are Protestants whose only interest in the Bible is to study it for the information it contains about God and man, about the past and the future. They feel that they know the Bible and use it for the highest purpose when they master the historical information it contains, weave its thoughts into systems of doctrine, or pore over its apocalyptic passages in order to draft a blue-print of to-morrow. There has arisen, in consequence, in certain Protestant circles, a tendency to make Christianity consist of a relationship to God, to substitute Biblical knowledge about God for personal acquaintanceship with the God Who becomes known in the Bible, to be so concerned with what God did yesterday and will do to-morrow, that the main question is entirely forgotten: What is God doing to-day, and what does He want me to do here and now?

Roman Catholic scholasticism in relation to the Bible is somewhat different. According to this approach, the Bible is chiefly two things: first, "the reliable record of our historical knowledge of Jesus Christ. His life and teachings, and of the Church He

established," and, second, "the inspired word of God, that is, written by men with such direct assistance of the Holy Ghost as to make God their true author."—But "not all the truths revealed for us by God are found in the Bible; some are found only in Divine Tradition," which "must be believed as firmly as the Bible." The Bible and Divine Tradition constitute the "remote rule of faith." But "the true meaning of the doctrines contained in the Bible and in Divine Tradition" can be known only "from the Catholic Church which has been authorised by Jesus Christ to explain his doctrines and which is preserved from error in its teachings by the special assistance of the Holy Ghost." Thus the Church is the "Proximate rule of faith." But inasmuch as the Church has already defined what all the doctrines in the Bible and Tradition are, it is not essential for the Roman Catholic to read the Scriptures at first-hand in quest of spiritual truth or to find God and hold Communion with Him. What is living and important in the Bible has been incorporated by the living Church into its doctrines. By treating the Scriptures thus the great Roman communion becomes the patron, not the servant of the Word of God.

But the Bible is more than all these. It is more than a repository of great literature and of high religion; more than the source book of revealed truth; it is above all else the *supreme medium of divine-human intercourse*. This view of the Bible stands closest to the pristine Christian tradition, and is that which is representative of Protestant Christianity at its best. In the Bible we have more than an account of God's self-disclosure in fact and deed. Here God speaks directly to men to-day in all the complexity of their need, in all the phases and aberrations of their human situation.

In this Book, God meets men face to face. It was a great word out of the Bible that Augustine heard in the garden of Milan. God spoke to Luther through the Bible in his penitential ascent of the *Scala Sancta* in Rome. He spoke to Karl Barth through Paul's Letter to the Romans, so that immediately the centuries were telescoped and the living God held converse with a Swiss country pastor; Christian experience has testified down through the ages that the Bible, as Kierkegaard put it, becomes to an expectant soul who listens in

its pages for the voice of God, a veritable letter from the Almighty with his personal address upon it. God is encountered in the Bible; that is the stupendous fact. Following that encounter, something happens of life-transforming character.

Not only, however, is God met in the Bible in a redemptive encounter; here also he holds communion with the soul and the soul with him. In the measure in which the words of the Book find lodgment in the human spirit and are lovingly meditated upon in an atmosphere of prayer, the richest kind of communion with God takes place. A noble expression of such communion occurs in the autobiography of that great Protestant saint and philanthropist, George Müller, of Bristol. Says Müller, "Before this time, my practice had been, at least for ten years previously as a habitual thing, to give myself to prayer after having dressed myself in the morning." But the well of his soul was dry and the pump difficult to prime. "Now I saw," he continues, "that the most important thing I had to do was to give myself to the reading of the Word of God and to meditate upon it, that thus my heart might be comforted, encouraged, warmed, reproved, instructed, and that thus, by means of the Word of God, while meditating on it, my heart might be brought into experimental communion with the Lord. . . . I began, therefore, to meditate on the New Testament from the beginning, early in the morning." Now Living Water gushed forth in devotional fervour.

The Christian's Ultimate Relationship

And now the third and final affirmation of Protestant Christianity: *The ultimate spiritual relationship of Christians is their relationship to Jesus Christ and not their relationship to the Church as a visible society.* Christians are related to the Church through their relationship to Christ in a more ultimate sense than they are related to Christ through their relationship to the Church.

It is true that outside the Church in the absolute sense there is no salvation; but the Church historically speaking, is not any single ecclesiastical organisation. A Christian's primary allegiance is to Christ, the Head of the Church, which is made up of a great number of empirical groups which call Him Lord. In a given instance, it may be the duty of a Christian to appeal to Christ and the Bible against the organisation the beliefs, or the conduct of a visible society

* "The New Baltimore Catechism," p. 120

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which calls itself a Church or The Church. It is quite possible for such a society to move so far from the faith of Christ in thought and life as virtually to cease to belong to Him. In such a case, the terrible words of the Apocalypse may be fulfilled: Christ may "spue out of his mouth" a given Church, however pretensions it may be. No doctrine of "Apostolic succession" will save a Church from doom. "Out of these stones," said our Lord, "God can raise up new children unto Abraham."

What is here said is not incompatible with a high doctrine of the Church as a visible society instituted by Christ, which embraces

within its membership those who are spiritually related to Christ and many others who are not. The Reformed doctrine of the Visible Church is as truly "high" as, and more truly "catholic" than, the Roman doctrine. But it proclaims two important facts which belong to the core of Protestant Christianity. The first is this: The Church of Jesus Christ is not to be identified with any single visible society. And the second: No human soul becomes automatically Christian through his relationship to the Visible Church.

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The Colour Bar and Race Policy of British Missionary Societies

The following Statement of Views and Policy on the subject of the Colour Bar and Racial Discrimination in Dependent Territories is issued by the Conference of Missionary Societies in Great Britain and Ireland. The World's Evangelical Alliance associates itself with this Statement.

I

The Conference of Missionary Societies in Great Britain and Ireland is deeply thankful for the repeated affirmation of responsible statesmen of the United Nations that there must be full freedom of opportunity for all the peoples of the world, without discrimination on racial grounds. It affirms that the prevention of the spread of such discrimination and the speedy elimination of it where it exists are obligations, not only of common justice, but also of the Christian Faith, which holds that mankind is made in the image of God, and that all men, whether coloured or white, are of equal worth in the sight of God.

II

The Conference, therefore, urges that the British people, who through Parliament are ultimately responsible for the administration of British colonies overseas should not tolerate in those colonies any artificial barriers to the progress and prosperity of the native inhabitants, and should support all Government efforts to remove them. According to clear evidence briefly summarised in the book, "Colour Conflict" (Edinburgh House Press), such barriers at present exist. In Northern Rhodesia, a colour bar, maintained by the White Trade Unions, prevents the employment of Africans on the railways or in the mines on other than low-paid unskilled work. A similar colour bar more extensive in scope, particularly in the municipal areas, is firmly established in Southern Rhodesia, which, though otherwise in effect an independent Dominion, still requires the formal sanction of the Crown for legislation affecting native interests. The exclusion of Africans in Southern Rhodesia and

Kenya from large areas of their own country, and the hardship occasioned by the Pass Laws, are further examples of discrimination which are bound to be attributed to racial prejudice.

III

The Conference is well aware that great benefits have been brought to the native peoples through British rule, settlement and commerce, and that much further progress is being planned. It is confident that the people of this country, when alive to the facts, will demand fair play for every man, whatever his colour, by which policy alone the spirit of true partnership in colonial affairs can develop. It would view with grave misgiving any changes in the existing political status of African territories at present under British control which would impair or limit in any way the power of the British Government to give the fullest effect to this policy, or subject the native population to policies based on different principles. Any such abdication of responsibility by the British people would seem to be a breach of trust. It would delay indefinitely the fulfilment of the just hopes of the native people, and as a result would accelerate the growth of racial bitterness.

IV

The Conference strongly endorses the following words from a statement of the Episcopal Synod of the Church of the Province of South Africa, which though referring in the first place to the Union, have wider application: "We affirm that the effect of Colour Prejudice is cruel, wasteful and dangerous; cruel, for it deprives those who are its victims of the opportunity of making full use of their capacities and talents, and so causes frustration and despair; wasteful, for it deprives the community of the skill of many which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another creates fierce and ever-increasing resentment, with results that no one can foresee."

Headquarters Notes

99th Annual Meeting. The 99th annual meeting of the World's Evangelical Alliance will take place at the Caxton Hall, Westminster, on Tuesday, May 8th, at 6.30 p.m. The chair will be taken by the Rt. Hon. Isaac Foot, P.C., and the speakers will include Rev. Sir Charles Bentinck, K.C.M.G., Dr. Henry Townsend, Moderator of the National Council of the Evangelical Free Churches; Mrs. Logothettis, of Corfu, Greece; Rev. J. Chalmers Lyon and the General Secretary, Mr. H. Martyn Gooch, who will present a résumé of the 99th Annual Report. The Westminster Choral Union, under the direction of Mr. Allan Brown, will sing before (at 6 p.m.) and during the meeting. No tickets are required. It will be a great encouragement to the Council and all concerned in the intensive work of the past year if all who can possibly do so will arrange to be present on May 8th at the Caxton Hall. Bring a friend with you if possible (or a party of friends?).

In accordance with the provisions of our Articles of Incorporation, notice is hereby given (to Members of the Alliance only) that the Ordinary General Meeting of Members of the British Organisation (under Article 21) will take place at No. 30, Bedford Place, Russell Square, London, W.C.1, on Thursday, April 26th, at twelve noon, punctually, to receive the report of the Council and of the Auditors, for the year ending March 31st, 1945; to re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association. Any Member of the British Organisation of the Alliance is welcome at this statutory business meeting, provided their subscription is not in arrear for the year previous to the meeting.

"Concerning Protestant Christianity." It is not by accident that we include in this issue of EVANGELICAL CHRISTENDOM the notable article by Professor Mackay, of Princeton University, U.S.A. We are printing it by special request. It is an outstanding statement on a subject of outstanding importance. The article is now available as a booklet (price 2d.), and can be ordered from our publications department. One order for this booklet numbers 10,000 copies.

Liverpool Auxiliary. We have received the following report of meetings held by the Liverpool Auxiliary of the World's Evangelical Alliance during the Universal Week of Prayer, January 8th to 12th.

The Common Hall, Liverpool, was crowded for the opening meeting of the Universal Week of Prayer. Lady Bates, President of the Liverpool Auxiliary, presided and referred to the fact that these meetings have been organised for almost one hundred years on a world-wide basis by the World's Evangelical Alliance. The

new Lord Bishop of Liverpool, the Rt. Rev. Dr. Clifford Martin, addressed the gathering. True Christian unity, he said, was based on and centred in the Cross of our Lord Jesus Christ. If He be lifted up, He will draw all men unto Him. The power of His resurrection was seen and known as His followers entered into the fellowship of His sufferings. Special prayer was offered for Christian people and churches in enemy occupied territories. The succeeding meetings throughout the Week were also of an inspiring nature. Intercession was made for Israel at the closing meeting, presided over by Mr. A. A. Kerr, chairman of the Liverpool Auxiliary Committee and a grandson of the late Dr. Edersheim, and addressed by Mr. R. Samuel, an Army Scripture Reader of Jewish descent. Mr. Isaac Luft and Mr. Julius Katz, Christian workers among the Jews on Merseyside, also took part in this meeting.

THE UNIVERSAL WEEK OF PRAYER

The Council of the World's Evangelical Alliance wish to draw the attention of the Christian Churches throughout the world to the fact that the Week of Prayer owes its origin to the ecumenical and international Conference of representatives of the Christian Churches of all countries convened in London during August 1846. The Week of Prayer is, therefore, in its foundation as well as in practice, a Week of Prayer for Christian unity, observed in every part of the civilised world, including the Mission Fields, the topics for prayer being translated into many different languages and dialects.

The Council understand that the term "Universal Week of Prayer" has been made use of by an association of Anglo-Catholic representatives of the Church of England in conjunction with a movement previously known as the "Octave of Prayer for Christian Unity," directed to the reunion of Christendom, a foundation object being the reuniting of the Church of England to "the Holy See" (of Rome). The Council of the World's Evangelical Alliance call attention to the serious confusion and disunity likely to arise from the facts stated.

It must be evident to all uninformed of the aims and objects of the Anglo-Catholics that any ideal of Christian Unity which seeks to establish reunion with an unreformed Church of Rome could not possibly be furthered or supported by the Protestant Churches at such, and ought not to be supported by any loyal section of the Church of England, which is avowedly Protestant, Reformed, Catholic and Apostolic.

The Council regret also that under the name "Universal Week of Prayer" the Federal Council of the Churches of America issue a

series of daily topics for prayer which are of local origin and use and are not in keeping with the universal topics for prayer annually issued by the World's Evangelical Alliance and translated into many different languages. It should be known in America, and elsewhere, that no permission has been sought or given for the use of the term "Universal Week of Prayer" in this or in any other association.

The United War Prayer Meetings. On other pages we include addresses given at recent War Prayer Meetings. They are being continued—at Caxton Hall, Westminster—on the first Tuesday of each month. The next meeting will take place on May 1st, at 8 p.m. Our reporter has supplied the following brief summaries of the meetings taking place from November, 1944, to March, 1945.

NOVEMBER 7th

Christian fellowship was impressively manifest in the gathering held on November 7th, when God's people met at the call of the Alliance to join in united prayer on behalf of the world and its rulers, and to seek from God a speedy deliverance from the scourge of War. Coupled with prayer was the thankful remembrance of God's wonderful preservation of the nation in days of peril and danger, and His gracious supply of its many needs. Those who led in prayer and intercession were Bishop J. C. Mann and the Revs. R. R. Williams, W. H. Aldis and W. F. P. Chadwick.

DECEMBER 5th

Individual and national needs, both spiritual and temporal, were brought before the Throne of Grace at the usual monthly meeting for prayer and praise. The chair was taken at one o'clock by the Rev. J. A. Jago (Chaplain-in-Chief of the R.A.F.). Among those supporting him on the platform were Mr. Martyn Gooch (Gen. Secretary of the Alliance), who read the Scripture (Psalm 82), and the Revs. M. E. Aubrey, T. W. Isherwood, W. W. Simpson, and Dr. F. O. Salisbury, who led in prayer. Among the petitions offered were those on behalf of the Church, that her divisions might be healed, and that she might be made an instrument of the divine purpose; and prayer for the Jews, and those in occupied lands, who were suffering tortures and impoverishments of which we in this land had but little understanding, and whose sufferings were a challenge to all Christian people. Coupled with prayer was praise to God for His wonderful deliverance granted to our nation, for the liberations now being accomplished, and for the hope that was dawning in the hearts of millions of people on the Continent.

JANUARY 2nd, 1945

The keynote of the meeting on Tuesday, January 2nd, 1945, was that of gratitude to

God for all His gracious deliverances during the year that had passed. That note was sounded out in the address given from the chair by Viscount Caldecote, and by those who led in prayer, the Rev. Sir Charles Bunting, the Rev. W. H. Aldis, the Rev. J. Chalmers Lyon and Mr. W. McAdam Eccles—and in the 40th Psalm read by the Secretary, Mr. H. Martyn Gooch. It was also a time of solemn dedication in which those who thus met together committed themselves to the service of God in the New Year which had opened up before them.

FEBRUARY 8th

The meeting in the Caxton Hall, Westminster, on Tuesday, February 8th, was fully representative of those who believe in the mighty power of Prayer, and who acknowledge God's providence in the life of the nation, which during these anxious days of war He has so signally blessed and guided. In the prayers offered, spiritual renewal was sought from Him Who alone can change hearts so that the life of the nation may become completely dedicated to God's universal purpose of redeeming love. The Scripture (Psalm xxvii) was read, and representatives of the different Churches led in prayer and praise.

MARCH 8th

The springtime, with its promise of flowers, and fruit, and harvest, brings a message not only of beauty, but of that inner spiritual truth of renewal of soul. We were reminded of this as we met for prayer at the Caxton Hall: for communion with God brings with it that renewal of spirit of which men and women are so sorely in need, and never more so than in the days of war. The meeting was conducted by the Rev. Canon F. L. Hughes (Chaplain-General to the Forces), and others who took part were Mr. H. Martyn Gooch, who read the Scripture, the Rt. Rev. A. D. Harcus (Moderator, Presbyterian Church of England), the Rev. J. R. Walker (late Chaplain-in-Chief, R.A.F.), the Rev. R. M. La Porte-Payne, the Rev. F. C. Baker (Chaplain to the Lord Mayor of London), and Dr. Frank Salisbury, LL.D. Remembrance was made very specially of the soldiers fighting fierce battles in Germany, and prayer offered that there might be granted to them fortitude in face of danger and hardship, and that, by God's help, they might be enabled to conquer in the conflict.

Thanksgiving for Victory. On later pages we include the Form of Service issued by the Alliance for use in churches, united meetings, factories and in the home, and on other occasions of Thanksgiving following upon the close of hostilities in Europe. May God graciously continue His help to the forces of the Allies so that the use of this Form of Service may be called for within a short time. Copies of the

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Form of Service can be obtained from our Publications Department, price one penny (post free twopence), or 4s. 6d. per 100.

Combined Operations and the Gospel of Christ. We have been asked to reprint the following statement signed by Commanders-in-Chief of the Royal Navy, Army and Royal Air Force (issued by the Officers Christian Union), some of whom have presided over the United War Prayer Meetings arranged by the Alliance.

"We commend the Gospel of Christ our Saviour, for it alone can effectively mould character, control conduct and solve the problems of men and nations.

"Faith in Christ the Lord, and loyal obedience to His will, as revealed in the Bible, ensures peace of mind and brings satisfaction in service to God and man."

ANDREW CUNNINGHAM,
Admiral of the Fleet.

JACK C. TOVEY,
Admiral of the Fleet.

H. R. ALEXANDER,
Field Marshal.

B. PAGET,
General.

E. L. GORRAGE,
Air Marshal.

A. G. R. GARROD,
Air Marshal.

The Statement on Evangelism. Appreciations of the recent "Statement on Evangelism" from widely separated centres and countries continue to be received at Headquarters. We hope shortly to take up this campaign more actively, at home as well as overseas. In the meantime our readers will like to know something of the appreciation which is being expressed. The following letters are typical of many.

From the Bishop of Lagos.

"I am quite in agreement with your Statement, and always I am trying to stir up my clergy to be definite in their Message.

"I tell them that it is no good praying for peace as such, for peace is a by-product. 'The work of righteousness is peace.' Therefore we must pray and work for righteousness. We must hunger after it. But I am afraid our apathetic Church folk are not hungry along these lines. They are hungry for money, and prestige and position.

"No one is out of range of the Gospel if those who know and are instructed would rise to their responsibilities and realise that in office and shop they are the little leaven.

"People often blame the bishops and clergy for a static Church, and far be it from me to suggest that they are without blame, but the Church, the Body of Christ through which Christ would do His marvellous works, is not composed only of bishops and clergy. They cry out

for leadership, but marching orders and plans of campaign are all marked out in God's Word. They know it well enough. Church people are quick to apportion blame, but very slow to share it, or accept any for themselves. Nor am I trying to shift responsibility from my own shoulders.

"I don't think anybody can realise more than I do how easy it is for a Church to settle down to a dull routine or even a picturesque one. That has been our trouble all along.

"Someone remonstrated with a Methodist minister because of the vehemence of his preaching. 'It mars the beauty of the service,' said the critic. 'We don't go in for beauty here; this is a place for blasting rocks,' promptly replied the Methodist. We want a bit more of that.

"GORDON LAGOS."

From the Bishop of Chota Nagpur.

"I have read with deep thankfulness and cordial agreement the Statement entitled 'A Call to Evangelism' issued by the World's Evangelical Alliance. The times do indeed clamour aloud for the Church to recognise the urgency of its obligations to proclaim the Gospel of Salvation to all men, here as everywhere else. They are times not only of crisis, but of unlimited opportunity, if only we are faithful. I write to assure you that I will use every endeavour to recommend action in response to the challenge sounded with such clarity and homeliness in the Statement.

"NOEL CHOTA NAGPUR."

From the Chairman and General Superintendent of the Methodist Church, Bahamas District.

"I am very grateful to you for sending me your letter of October 17th and the Statement entitled 'A Call to Evangelism.' It is an excellent and comprehensive and timely 'call,' needed just as much in these islands of the Bahamas as anywhere else.

"I should like to send a copy to each of our six ministers in this Methodist district if you can spare them. You say nothing about the possibility of buying copies. I am sure that it would be an act of real service if a copy could be put into the hands of every intelligent preacher of the Gospel.

"R. P. DYER."

The Rest of the News. Now that we are obliged temporarily to restrict EVANGELICAL CHRISTENDOM to a quarterly issue, a vast amount of material, including correspondence from widely separated parts of the world has to be denied publication. For this issue of the magazine we endeavour to make amends by the insertion of some condensed notes, as follows:—

The Portuguese Evangelical Alliance have presented a representation to the Minister for the Colonies in Lisbon drawing attention to his

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recent refusal of permission for entrance into Angola of missionaries returning from furlough who have been engaged in missionary work in the Portuguese Congo since 1929. All of their work under the auspices of the Baptist Missionary Society of London. The Portuguese Evangelical Alliance is also about to make a similar representation or protest against the closing of the Native Christian Association of Beira, Portuguese East Africa. The President of the Angola Evangelical Alliance is at present in England, and is proceeding shortly to Lisbon.

A correspondent writes a touching letter. She says: "Please accept ten shillings for so wonderful a cause. I am always interested in your work. For the present my life has been entirely changed, not knowing my next step to take. My husband was killed in July, 1944. This was by a F.B. I volunteered to work at a club, but was caught by a V2 on February 9th. Am here for head injuries and shock. I have much to be thankful for. Am trying to live in the provinces, but seems hopeless, then I may take up my work again. I dread going back to London again. May God bless all the work you are doing."

Perhaps some of our readers may like to remember this correspondent in their prayers. Effectual fervent prayer availeth much.

Refugee Relief. It is most difficult of all to speak or write concerning relief made available in the name of Christ to refugees and other war sufferers in this and other countries. Here is a letter of thanks just received: "I find it most difficult to form any expression of gratitude I feel towards your Council for all the assistance and kindness shown me after my husband's death. My words could not convey to you my feelings of thankfulness. I cannot imagine what I would have done but for your help, especially now that my friends with whom I have hitherto been living have left the neighbourhood and I have had to take rooms." This letter is from a Polish refugee.

Here is an anonymous communication:

"Watchman, what of the night? The day certainly cometh, but also the night. It is good to see by your magazine that there are a few men of vision in our loved land who recognise the signs of the times, but how few in comparison of the countless multitudes! It is good to know that a few recognise the danger from R.C.s and the other R.s. But the danger within the camp is as great and even more subtle! There are those living on the pay of the C. of E. practising rites of the C. of R., and they increase in number yearly. One has watched churches where until very recent years even the 'eastward posi-

tion' was not taken, where now, alas! they 'reserve the Sacrament' and 'bless the criss,' etc., etc. There is but one explanation—the two seeds as our Lord Jesus Christ so clearly taught, and there ever has been and ever must be enmity between the two because God Himself put it there, and friendship between the two is enmity with Him!"

Here is a message from the shores of the Sea of Galilee:

"You will be glad to learn that again we have celebrated the Universal Week of Prayer by the shores of the Sea of Galilee, and that we found great spiritual refreshment therein. The attendances throughout were good and the spirit fervent. We were particularly glad that this time a whole evening was devoted to prayer for Israel, for never has Israel been in such need of prayer. In view of the strong nationalist feelings at present—I understand that in Lebanon some of the Arab Christians actually protested against prayer being made for the Jews!—it was a fine thing to hear Arab members of our flock lifting up their voices in fervent prayer for the salvation of Israel. It shows that in Christ differences are in fact transcended and that He is able to bring peace in this strife-ridden land.

"We find many opportunities in these days for making known the Gospel message. The Jews have been considerably shaken by the outbreak of terrorism last year and are beginning to realise that there must be something seriously wrong with the training and upbringing of their young people if this is the kind of young people they are turning out. Their own religion has absolutely nothing to say to these young folks. What a tragedy it is to see young lads and ladies at the age when they ought to be dreaming dreams and seeing visions ready to throw away their lives and their freedom for an end in which they do not really believe, holding a quick death for a vain ideal better than a longer life haunted by it! But what a glorious opportunity for the Christian Gospel! Many of the young folks are ready to listen if one meets them on their own ground and talks to them tactfully in Hebrew.

"I pray that God may grant you rich blessing in your new temporary quarters.—GEOFFREY L. B. SLOAN."

Writing from Argentina, a correspondent describing the local observance of the Universal Week of Prayer says: "Our Week of Prayer was the best ever. The best attendances and the most spiritual. Members came ten leagues to join in the fellowship and aid with their prayers. God bless your work more and more, and help us all to girdle the world with salvation."

THE UNIVERSAL WEEK OF PRAYER

Broadcast Talk by The Rt. Rev. C. M. CHAVASSE, M.C., D.D.
(Bishop of Rochester), on Sunday, January 7, 1945

For 99 years, Christians in different countries, and belonging to most denominations, have united in one common offering of prayer at the beginning of each New Year.

The Universal Week of Prayer, as it is called, has come to be an accepted institution. Its observance begins on the first Sunday of each New Year. To-day, therefore, and throughout this coming week, as the whole world peers into the unknown year of 1945—perhaps the most critical in all its history—a great unnumbered multitude, "of every nation, and of all tribes and peoples and tongues," will unite their supplications before the throne of that Sovereign God Whom our Lord Jesus Christ taught us to call "Our Father."

May I tell you something of the origin of the Universal Week of Prayer, and its importance to-day?

The Universal Week of Prayer was born in 1846. It was a time of change, rapid and cataclysmal; for England was in the midst of the Industrial Revolution. In that very year, 1846, *the Repeal of the Corn Laws* (in the interest of the factory worker and at the expense of the agricultural labourer) showed that John Bull had definitely chosen the road that changed the face of Britain from the country towns of a rural community into a smoky and overpopulated island workshop, with an Empire on which the sun never sets. Then, also, three years later, by 1849, *the railway system of England* had taken on the general form we know to-day. The result was a revolution of outlook. This change of outlook is reflected in the universal character of the Week of Prayer; for the new swift travel widened mental horizons, and English people began to think nationally instead of parochially. Once more, the fact that 1846 was the year of the disastrous and never-forgotten *Potato-Famine* in Ireland, will show you that the Universal Week of Prayer originated in the middle of the *Hungry Forties*; when even humanitarians acquiesced in the abominations resulting from the accepted economic doctrine of *laissez-faire*, and while the *Chartist Riots* were still violently demanding popular rights that are the commonplace of democracy to-day. Then, do not forget that it was the *Church* (in its universal aspect) which struck the first blows that killed *laissez-faire*; and that in the teeth of the dismal forebodings of political economists and the powerful opposition of vested interests.

Lord Shaftesbury was among the founders of the Universal Week of Prayer. In 1832, the

Report on Child-labour in the mines, demanded by Lord Shaftesbury, had profoundly shocked the whole country. Thereafter, he had led a Christian crusade against the doctrines of non-interference with economic processes, which culminated in his Factory Act of 1847. Thenceforth, during the latter half of the 19th century, individual Christians, in their own locality, were foremost in a tireless war that advocated public opinion and eventually produced splendid social services of the present century. It was, however, a tragedy that the Church Universal, as a body, failed to follow up its early championship of the weak and the oppressed. What was the reason? I implore you to heed it; for upon our so doing hangs all promise of a better world. That word "Universal" (the Universal Week of Prayer), when it was chosen, issued a challenge to divided Christians a century ago. Feeling between the Established Church and Non-Conformity ran exceedingly high in 1846. The Church of England itself was rent with party strife; only three months previously, Newman had seceded to the Church of Rome.

The Churches, therefore, became pre-occupied with their own concerns and quarrels, and seemed to draw away from current affairs and movements of life. Despite a noble line of prophets from F. D. Maurice (the spiritual leader of the Christian Socialists) to William Temple (for whom all Christendom thanks God) the Church has only lately recovered its social sense, and then too late for industrial England to be Christian, as was rural England a century ago.

So much for the origin of the Universal Week of Prayer; now for its importance to-day. This New Year of 1945 likewise calls the Christian Churches to unite in Universal Prayer at a time of revolutionary change; but of change upon a world-wide scale, unprecedented in history. If a hundred years ago men learned to think nationally, they must now think internationally if civilisation is to survive. A People's Charter to-day would be waste paper unless social security is made possible by an Atlantic Charter. If 1846 saw the Industrial Revolution changing the face of England, we shall soon behold the map of Europe taking on a new character, and the insular British being forced to become cosmopolitan. If the latter half of the 19th century was a battle against the doctrine of non-interference with private enterprise, the latter half of this century must be democracy planning to protect the freedom of personality, and to safeguard the rights of home life. More than all,

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MODERNIZATION AND THE CHURCH

if a century ago the people demanded their share in government, the power of control has now passed into the hands of the people, and all the peoples of the world are on the march. What new world order will finally emerge? The answer, under God, depends upon the leadership given by this country; and what that leadership will be, depends upon how far it is inspired and energized by Christian men and women everywhere.

Never has there been a more urgent summons to universal prayer.

Then let us encourage our hearts by recalling what world-wide prayer has actually effected during the past 100 years. Increasingly, universal prayer is healing the divisions of Christendom. The expansion of modern Missions overseas is widely recognized as "the greatest event of modern history." And Missionary expansion has produced a wonderful by-product, namely, that Ecumenical (or world-wide) Movement of co-operation between the Churches which Dr William Temple described as "the great new fact of our time."

Contrast, for example, the Christian world at prayer to-day, with the situation 100 years ago.

In 1843, a report from Bishop Heber (the author of "From Greenland's Icy Mountains") told of 15,000 converts in South India, and "expectation of increase" in Bengal. To-day, the summons to the Universal Week of Prayer is translated into all the major languages of India, for the use of an influential Christian community that the 1931 census reckoned at 6½ millions, and which the past fifteen years have vastly increased.

A map of the world published in 1842 shows the interior of Japan simply as a range of mountains, visible from out to sea; for until 1850 it was death for a foreigner to enter Japan

"be he the King of Spain or the Christian God Himself." Meanwhile, the Opium War of 1840 was an evil door for missionaries to pass through into China. To-day, the Christians in China and Japan total several millions; and on these, with the Christian Generalissimo, Chiang Kai-shek, will very largely rest the destiny of the Far East.

Those who joined together in the first Universal Week of Prayer, in 1846, would have remembered David Livingstone, about to move northwards from Bechuanaland into the then unknown territory. Indeed, it was only 67 years ago, in 1887, that a missionary expedition crossed Lake Victoria Nyansa into Uganda. To-day, in the Cathedral at Kampala, the services of the Universal Week of Prayer will be attended, it may be, by as many as 1,000 African Christians. All such contrasts, revealing the miracle of Missionary expansion during the past century, can be summed up by one astounding comparison. In 1846 the Bible was only circulated in 205 languages. In 1938 Archbishop Lord Lang called upon the Annual Meeting of the British and Foreign Bible Society to join in Charles Wesley's hymn, "O for a thousand tongues to sing My blessed Redeemer's praise"; for in that year a copy of the Bible had been issued in the thousandth language.

Now then, just glance at that Ecumenical (or world-wide) co-operation between the Churches—"the great new fact of our time"—for which Missionary expansion has been so largely responsible. Look, for example, at the Missionary Conference at Madras, in 1938, to which 464 delegates came from over seventy different nations or areas, and from almost every country under heaven. Picture that amazing assembly, and so realize the world-wide company of intercessors.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly above all we ask or think."

LET US GIVE THANKS

For the prospects of peace.

For a glorious Eastertide, and the song reverberating round the earth—"Christ is Risen."

For increasing response to recent efforts of united evangelism, and the Statement hereon by the Council of the World's Evangelical Alliance.

For further reports from widely-separated parts of blessing on the Universal Week of Prayer, 1945.

LET US PRAY

That our 99th Annual Meeting on May 8th may be one of fellowship and spiritual power, witnessing to the "One Lord and the one faith."

That united efforts to preserve our Sunday from secular encroachments may be successful, and that in the new Parliament, this matter of supreme national interest may be strongly supported.

That the Council in London and the Spanish Evangelical Alliance may be guided and helped in efforts to obtain religious liberty and freedom of conscience for all classes and creeds in Spain.

For believers in countries of Europe, where the aftermath of war calls for the active help of the Alliance.

That there may be wide-spread response to the Whit-Sunday Call to Prayer and Witness (see pages 43-45).

Thanksgiving for Victory

A FORM OF SERVICE

For use in Churches, Public United Meetings, Factories, and the Home, to mark the end of Hostilities in Europe

SCRIPTURE SENTENCES

When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, "The Lord hath done great things for them; the Lord hath done great things for us; whereof we are glad." O sing unto the Lord a new song: for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory.

THE BIDDING

Brethren, we are assembled here to give humble and heart-felt thanks to God for His great goodness to us and our nation at this time; for His mercies to us during the years of war; for the victory now given to our arms and those of our Allies; and for the blessings of peace once more restored to our land.

For these and all His benefits to us it is fitting that we this day unite in praise to the Most High.

HYMN

All people that on earth do well
Sing to the Lord with cheerful voice:
Him serve with mirth, His praise forth tell;
Come ye before Him and rejoice.

The Lord, ye know, is God indeed;
Without our aid He did us make;
We are His flock, He doth us feed;
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His name always
For it is seemly so to do.

For why? The Lord our God is good:
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

THE DOXOLOGY

PRAISE

(to be said by the Minister)

We praise Thee, O Lord, and magnify Thy holy name. For all the blessings Thou dost bestow upon us we thank Thee, and at this time, especially, for the deliverance Thou hast granted to our nation. During years of war Thou hast sustained us, and guarded us in many perils. Now we bless Thee that Thou hast granted victory to our cause. Not unto us, O Lord, not unto us, but unto Thy name give glory. For Thy mercy, and for Thy truth's sake.
Through Jesus Christ, our Lord. Amen.

THANKSGIVING

O Thou who art the Giver of wisdom and strength, we praise Thee for those whom Thou hast enabled to serve our country faithfully in her time of trouble; for rulers upon whose words and example we have rested; for commanders and men in our Navy, Army and Air Force whose courage and self-devotion have been our defence; for the women in the Auxiliary Services; for the Merchant Navy, the Home Guard, the Civil Defence Services, and all who have contributed to our cause, we praise Thee. In the name of Jesus Christ, our Lord. Amen.

EVANGELICAL CHRISTENDOM

CONFESSION

O our Father, while we come to Thee with gratitude, we remember with shame of heart our many failures and sins. We have not obeyed Thee as we ought to have done, nor given Thee the love and devotion which are Thy due. Yet though we know we have grieved Thee, Thou hast been patient and merciful. Grant us, we beseech Thee, forgiveness and cleansing of heart, that henceforth we may truly serve Thee and daily show forth Thy praise. Through Jesus Christ, our Saviour. Amen.

THE LORD'S PRAYER

(to be said by all)

Our Father, which art in heaven, Hallowed be Thy name, Thy Kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

M.: O Lord, open Thou our lips.

R.: And our mouth shall show forth Thy praise

M.: O God, make speed to save us.

R.: O Lord, make haste to help us.

M.: Glory be to the Father and to the Son: and to the Holy Ghost:

R.: As it was in the beginning, is now, and ever shall be: world without end. Amen.

M.: Praise ye the Lord.

R.: The Lord's name be praised.

HYMN

Praise, my soul, the King of Heaven,
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore His praises sing.
Alleluia! Alleluia!
Praise the Everlasting King.

Praise Him for His grace and favour
To our fathers in distress;
Praise Him, still the same for ever,
Slow to chide, and swift to bless.
Alleluia! Alleluia!
Glorious in His faithfulness.

Fatherlike, He tends and spares us,
Well our feeble frame He knows;
In His hands He gently bears us,
Rescues us from all our foes;
Alleluia! Alleluia!
Widely yet His mercy flows.

Angels in the height, adore Him!
Ye behold Him face to face;
Saints triumphant bow before Him,
Gathered in from every race;
Alleluia! Alleluia!
Praise, with us, the God of grace.

SCRIPTURE READINGS

PSALM CXVIII 1-23, or ISAIAH XII
and REV. XXI 1-7

THE GENERAL THANKSGIVING

(to be said by all)

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men: We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

The TE DEUM may be sung here; or

HYMN

Now pray we for our country,
That Britain long may be
The holy and the happy,
The gloriously free.

Who blest with her is blessed;
Peace be within her walls,
And joy in all her palaces,
Her cottages and halls.

For her we labour gladly,
For her we give our best,
Our strength, our thought, our treasure,
So she be truly blest.

And she shall be the giver
Of peace and liberty;
And all the world shall bless her,
The jewel of the sea.

AN ADDRESS
may here be given

EVANGELICAL CHRISTENDOM

PRAYERS

FOR THE ROYAL HOUSE

We pray Thee, O Lord our God, that Thou wilt cause Thy blessing to rest upon our Gracious Sovereign, King George, Queen Elizabeth, Princess Elizabeth, and all the Royal Family. May it please Thee to endue them with Thy Holy Spirit, to grant them joy in serving Thee, and finally to bring them to Thine everlasting Kingdom!

Through Jesus Christ, our Lord. Amen.

FOR THE ALLIED GOVERNMENTS

We beseech Thee, O Lord, to grant Thy favour to our Prime Minister and Government, and to the rulers of the Allied nations, that, guided by Thy wise Spirit, they may form, and carry out, such plans as shall accord with Thy holy will and promote Thy cause and Kingdom among the peoples of the earth.

For the sake of Jesus Christ, our Lord. Amen.

FOR THE CONTINUATION OF PEACE

While we thank Thee, O God, for the peace in which we rejoice to-day, we earnestly pray that this may ever be preserved. May Thy gracious spirit overcome in the hearts of men the selfishness and ambition which occasion strife, and may all nations work together for the welfare of all, cherishing the brotherhood learnt at the feet of Christ. For His sake. Amen.

FOR THOSE WHO SUFFER

O Thou who art the God of compassion, we beseech Thee, on this day of gladness, for all whose joy is touched with tears. May Thy healing hand be laid upon the wounded and the sick, and may Thy tender comfort be vouchsafed to all whose loved ones will not return to them on earth. May these find in the grace and fellowship of Christ a fount of solace and of peace! And may it please Thee, O Lord, to look upon Thine ancient people, Israel, and in Thy mercy to turn their sorrow into gladness. For the sake of Jesus Christ our Lord. Amen.

FOR THE TERMINATION OF THE EASTERN WAR

While we praise Thee, O God, for the victory in Europe, we pray for the ending of the war in the Far East. May our own and the Allied Forces be upheld in the conflicts that remain, and may the victory of the right bring quietness and peace to nations still under the shadow of strife. For His sake who is the Prince of Peace. Amen.

FOR THE COMING OF THE KINGDOM OF CHRIST

O Thou who didst send Thine only Son to be the Saviour of mankind, we humbly pray for the triumph of our Redeemer's cause. May He who died at Calvary for us ascend His Throne and reign in every land!

And may we who join this day in praise be henceforth wholly Thine, dedicated to Thy service and living, not for self or any unworthy end, but for Thy glory.

Through Jesus Christ, our Lord. Amen.

HYMN

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mothers' arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

O may this bounteous God
Through all our life be near us,
With ever-joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son and Holy Ghost,
Supreme in highest heaven.
The One Eternal God,
Whom earth and heaven adore,
For thus it was, is now
And shall be evermore.

THE BENEDICTION

THE NATIONAL ANTHEM

ISSUED BY THE WORLD'S EVANGELICAL ALLIANCE (British Organisation),
30, Bedford Place, Russell Square, London, W.C.1

Price One Penny: 4/6 per 100.

WHIT-SUNDAY, MAY 20th, 1945

A Call to United Prayer

for the outpouring of the Holy Spirit in accordance with promise; and for Divine guidance and power in the great task of reconstruction following the ravages of war.

WHITSUNTIDE, 1945, may well be one of the momentous periods in British history and at the same time it may mark the beginning of a new era in the Church. Our thoughts have been for so long occupied with the tasks of the war that it has not been easy to see the place of the Church in the coming days. Those days may come with sudden abruptness. They will be days when the Church will be summoned to the great task of reconstruction, when the waste and desolate places must be rebuilt, when the bitterness of war must be replaced by Divine love, when the sword must be beaten into the ploughshare, and when men shall learn war no more.

Those forces of evil let loose by war: immorality, hatred, greed, selfishness and many others, will still be active in the days of peace. The Church must come to grips with these evils and fight them with an untiring energy and a dedication that will win for the Christian forces of Great Britain the moral leadership of the Nation.

EVANGELICAL CHRISTENDOM

The problems we face appal both statesmen and religious leaders. They are baffling in their immensity as well as their complexity. Has the Church therefore a word to the Nation at this historic hour? We who sign this manifesto believe that it has.

We issue this letter for Whitsuntide because we believe that the situation is beyond human solution. It calls for a wisdom beyond all human ability. We are therefore thrown back upon God and His resources. God calls us to become co-operators with Him in the reconstruction of the world; and to seek a new Divine power both for our own life and for the great service with which the Church is faced.

We believe that God, in the promised power of the Holy Spirit, wants to give us strength, wisdom and direction in our perplexities. We are convinced that this Whitsuntide affords a special opportunity, not only of re-dedication, but also of receiving from God a new endowment with power from on high. If we, as a Church, are faithful to-day, God will surely visit us, to the blessing of our Nation. We suggest therefore that throughout the Churches there be an appeal to all Christian people to pray earnestly for the out-pouring of the Holy Spirit upon the Church, the Nation, and the world.

For this reason we place the emphasis first on the Holy Spirit as the Spirit of Prayer, that through Prayer the Nation may be led into the way of Truth. This demands of every Christian a deep heart-searching that we may fulfil our ministry of intercession.

As the disciples waited on God in prayer ten days before they could become Apostles, so God speaks to us to-day, "Tarry ye until ye be endued with power from on high."

As the Apostles went forth and with great power witnessed to the resurrection of Jesus Christ from the dead, so God promises us, "Ye shall receive power when the Holy Ghost is come upon you and ye shall be witnesses unto Me."

Therefore, brethren, let us pray that Whitsuntide, 1945, may be a time of refreshing for the Church of God, that God may give to us all the continual dew of His blessing.

EVANGELICAL CHRISTENDOM

As representatives of sister Churches recognising the power of Christian unity, and the need for its manifestation at the present time, we express the hope that this Call to Prayer will be widely responded to.

The above Appeal is commended to the attention of all Christian people by the following:—

- GEOFFREY CANTUAR**, *Archbishop of Canterbury.*
E. J. HAGAN, *Moderator, Church of Scotland.*
DAVID CAMBRENSIS, *Archbishop of Wales.*
WILLIAM WORCESTER, *Bishop of Worcester.*
R. NEWTON FLEW, *Moderator, Free Church Federal Council.*
A. M. CHIRGWIN, *Chairman, Congregational Union of England and Wales.*
A. D. HARCUS, *Moderator, Presbyterian Church of England.*
ARTHUR DAKIN, *President, Baptist Union of Great Britain and Ireland.*
ANDREW GIBSON, *Moderator, Presbyterian Church in Ireland.*
C. H. SHAW, *Bishop, and President of Moravian Church Board.*
DAVID PHILLIPS, *Moderator, General Assembly Presbyterian Church of Wales.*
EWEN MACRURY, *Moderator, Free Church of Scotland.*
JOHN GRIFFITHS, *President, Welsh Baptist Union.*
D. J. WILLIAMS, *Chairman, Union of Welsh Independents.*
E. J. POOLE-CONNOR, *National Commissioner, Fellowship of Independent Evangelical Churches.*
GEORGE L. CARPENTER, *General, The Salvation Army.*
W. H. ALDIS, *Chairman, Trustees of the Keswick Convention.*
STANLEY H. DIXON, *Secretary, Conference of Missionary Societies.*
NORMAN GOODALL, *Secretary, International Missionary Council.*
CALDECOTE, *Vice-President, World's Evangelical Alliance.*
ERNEST BROWN, *Vice-President, World's Evangelical Alliance.*
ISAAC FOOT, *Hon. Treasurer, World's Evangelical Alliance.*
J. CHALMERS LYON, *Hon. Secretary, World's Evangelical Alliance.*
HENRY MARTYN GOOCH, *General Secretary, World's Evangelical Alliance.*

*Issued by the World's Evangelical Alliance (British Organisation).
30, Bedford Place, Russell Square, London, W.C.1.*

The War Prayer Meetings

Reports of Addresses given at Caxton Hall, Westminster, S.W.

L. By The Rev. J. A. Jagoe, M.A.,

Chaplain-in-Chief of the R.A.F.

I count it a great honour in having been asked to come and speak here at your meeting this afternoon. The aim of the Alliance, in seeking to achieve victory and peace through prayer, is one in which I am proud to associate myself with. I am quite convinced that I am contributing to both those causes just as much in being here, and in worshipping and praying with you, as by any administrations which I may be honoured to give to my brother officers and men of the Royal Air Force, and who, in their way, and, perhaps, in more ways than we know, are making a terrific contribution to the cause of God and peace in the world.

It is an extraordinary thing how, in times of disorder, people find in the Bible things which they did not, possibly, see in it in more ordered and settled days. There is a fire just below the surface in a great deal of the Bible, and in times like these we can almost hear its crackling, and smell the burning. Our Saviour Himself, at the time of His birth, was the Son of an evacuee. It is quite possible that on His infant ears there fell the sound of occupying troops. And He was very young indeed when He had to be rushed across the frontier in order that His life might be saved. The Bible is crisis literature from beginning to end. And in a great deal that our Lord said He warned people of that. We can never say that we have not been warned. The Bible is not a utopian Book. There are not utopian Books in the Bible in the common sense of the world. If we study the Bible and the Gospels we see that they are full of warnings. I often think that in that parable of the rich husbandman, our Lord was teaching us something of that lesson. He pictured a man whose land had brought forth plentifully, so much so that he could not store his harvest, and he pulled down his barns and started to build greater ones. A wonderful picture of a glorious "getting on," of material prosperity, and of imagined security. But our Lord shattered all that. What did he say to that man who was thinking along those lines, imagining there was security where there was no security of any abiding value, but only something which was really very transitory? Our Lord said, "You are a fool!" He said that, not because he had been successful, and had pulled down his barns in order that he might build greater, but because he said to his soul, "You have much goods laid up for many years, take your ease. Eat, drink and be merry." I say it is a wonderful picture of a glorious

"getting on." And then He warned him that the time would come, as a bolt out of the blue, which would disclose, not what the man had, but what he was. I believe that that is a fair interpretation of our Lord's meaning; that He was not necessarily thinking of the hour of the man's death, but that there were occasions in all our experiences when events discover what people we are, as distinct from what they do; that there were crises in life; and they are always happening, and we are in one of them now.

It may sound a bit depressing in a way. But still, in spite of all the warnings which it gives us, the Bible, and especially the New Testament, is certainly not a depressing Book. We are buoyed up, and built up by it, and are given a wonderful confidence of ultimate victory, and in the fact, that however transitory things around us might appear, there is something which has an abiding value; that behind all that outward insecurity there is, if man can but find it, something which is abiding and secure, a rock amidst the shifting sands.

In the 16th chapter of St. John's Gospel, the last verse, our Lord brings into close relationship some tremendous words. He says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "These things I have spoken unto you, that in me ye might have peace." What a wonderful mixture! "Peace" — "Tribulation" — "Victory." All mixed up together in one short verse, in a way which no one but He, I imagine, would have dared to mix them. There they are. There is a dialectic tension (or combination)—tribulation, victory, peace. What tremendous words in one short verse? And that is the ground of our confidence now.

There are those who do not see that foundation, who do not know where to turn in these anxious, and unsettled, and disordered days; and who are in a sorry case indeed. This confidence is only to be found in the Christian Gospel. And if one may put it like this, to use an expression which is very prominent in our thoughts, though, of course, no earthly illustration is adequate, it is to be found in the fact that earth has been invaded by Heaven, that the human has been invaded by the divine, that time has been invaded by eternity. And the bridgehead of that invasion was Bethlehem. Just as less than six months ago in Europe there were those in a hopeless slavery and bondage, and whose hopes were running out under the English Channel, and under the Atlantic Ocean,

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and under the steppes and plains of Russia, they had to look outside themselves for their deliverance, and for their peace. And so the world has got to look outside itself, outside time, outside the material things, for the foundation of its security and its peace. And our Lord claimed that for Himself, that in that invasion of earth by Heaven, they had the secret of victory and of peace. There has been released into the world a tremendous dynamic, but it has been released into a fallen world; there it is in the midst of man's sinning, his hating, and his desecrating.

"To mankind waiting, a star will shine,
A star assuring, to men enduring,
Their illa past curing,
A hope divine."

II. By the Rt. Hon. Viscount Caldecote, P.C., C.B.E.

Lord Chief Justice of England

Yesterday we entered upon a New Year; and to-day, on this the first Tuesday of the month, according to our habit, this meeting for prayer is called. We are all conscious of our common default, I suppose, in making use of this great power of prayer. Prayer is a powerful weapon when used by us; and how seldom do we use it aright? How insufficiently do we resort to prayer, except when we find ourselves in great difficulties? We thank Mr. Martyn Gooch very much indeed for his constant assiduity in continuing these meetings. I am sure he may feel disappointed sometimes at the attendance, but, on the other hand, he will remember, as we all remember, that many people, that everybody, have public and private duties, and household duties, which all of us have to perform, which make it difficult, together with the problems of transport to attend meetings in the heart of London. But we represent a far larger number than those actually present in this hall. And when we remember the volume of prayer that ascends to God, not only in meetings of this sort, but in Churches, as well as in private gatherings, and in our homes, then we may be quite certain that this nation is perhaps more than ever before on its knees before God in connection with this great trouble through which we are passing.

We ought to remember with gratitude what God has done for us, and I use that expression advisedly—what God has done for us. We have asked for victory, and we have been given it. It seems a long time to take our minds back to the days when the battle raged on the coasts of North Africa, and when we were driven back to the very gates of Egypt. If we can in imagination take our minds back to those days, I think we should have been very much discouraged to realise what an immense amount of territory would have to be conquered and overcome before we were within sight of that victory for which we prayed. But, in one

And it is those who have eyes to see, and the faith to persevere in their prayer, who are making a terrific contribution to the need of this very hour.

With one illustration I will close. It is said that somewhere in the Highlands of Scotland there was a little church, and it had no form of artificial lighting except one taper, which was kept burning just inside the door. And as each worshipper came in, he or she brought with them a small taper of their own, and they lit it at the master taper, and then took it and put it down in a little bracket in the spot where they knelt to worship. The more there were who lit their tapers there, the brighter the light; the fewer there were, the deeper the darkness.

way or another, by God's mercy, we have surmounted many difficulties; we have completed many tasks, and we ought to feel great thankfulness in our hearts that God has permitted us to see this day.

It is true that the time has been difficult and long; it has taxed our patience and our zeal. But somehow or other, in God's mercy, we have to recognise, and we do recognise, that our nation is united, and strong, and determined. I think it is chiefly because there is a feeling which exists among us that this is God's business upon which we are engaged. If it is not, this would be a wicked war. But it is a war in which I believe, and many here believe, that we have a duty to perform in God's service.

I think we ought to be thankful to God for the way in which our leaders in His Majesty's Forces have recognised their duty to God, and their dependence upon Him. In every branch of His Majesty's Forces there are distinguished leaders who make no secret of their Christian profession, and of their own dependence upon God. That is a great mercy which has been vouchsafed to us, to be led by men in whom we can trust, not merely for their military skill, but because they themselves trust in God, and desire to see His purposes achieved.

Then I think we also need to thank God that the nation, as a whole, has been kept united, and firm, and resolute, in spite of all the difficulties, in our homes, in our schools, in the different professions. Very few, indeed, have been backward in performing what they believe to be their public duty towards God—to deliver this world from the great curse of war. It is in God's name that we have undertaken this task.

I do not think we can realise, I certainly cannot realise, the dreadful horrors which nations on the Continent have had to pass through. We have become almost callous in

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reading of nameless horrors that have been taking place in other lands. We in this country have been so united, the happy subjects of a King and Queen, who set so wonderful an example to all of us. How much there is for which we have to thank God!

So we set ourselves at the beginning of this New Year to raise our Ebenezer in a spirit of thankfulness. "Hitherto hath the Lord helped up." And if He would help us it must be because we desire in our heart of hearts to help Him to achieve His purpose. If we set out on our own path determined to do something of ourselves we shall be left to ourselves, but if we go forward in the faith that God is leading and using us, then we shall be powerful to accomplish that for which we have set out.

As I have said already, we are a small company, but God is in the midst of us. Let us, in the name of His Son, approach Him, and

III. By General Sir Beauvoir de Lisle, K.C.B., K.C.M.G., D.S.O.

I asked Mr. Martyn Gooch to read the 27th Psalm. It is a wonderful Psalm, and I am just going to refer to the second part of verse 1 and the last verse. "The Lord is the strength of my life; of whom shall I be afraid." "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." There is a depth of meaning in that word "wait" waiting on God. Nearly every passage in the Bible has a promise attached to it. It is a very reasonable question to ask: What do you mean by waiting on God? Does it mean attending church once a week? Does it mean kneeling down morning and evening to pray? Yes. But I think it means far more than that.

Let me use an illustration. I do not think that many of us are accustomed to move in Court circles. We read the Court Circular in *The Times*, or in the *Telegraph*, and we see references there to "lords in waiting" and who are appointed to be in attendance upon His Majesty; and there are "ladies in waiting" who are in attendance on Her Majesty the Queen. What are their duties? Well, I do not think that anything specific is laid down. The lords in waiting are in constant attendance on the King. They have access to his palace. They have an entry to him at all times. They daily receive orders from him concerning what he wants them to do. And it is the same with waiting upon God. It is, in fact, a life centred on a person, and that Person is the Lord of glory.

But what does it mean in practice? To understand it fully I think we have got to refer to several passages of Scripture. I looked up my concordance at the end of my Bible for the word "wait," and I found there very many passages, and I have chosen one or two. One was in Psalm xl. 1: "I waited patiently for

ask for a rich supply from His plentiful stores which are available to us if we will but use them. Let us draw near to God in the belief that He will, even more quickly, perhaps, than we think, accomplish His purpose, and "make wars to cease in all the earth." Then we shall perhaps, be able to realise, as never before, how much we have to thank God for in this war.

We will now pray for our cause, for our country, for our Allies, and, above all, for our near and dear ones who are fighting and suffering. How cheerfully they go off, living behind their homes, wives, and children, and parents, it may be in the darkness of a winter's morning, or it may be at midday! But how unfailingly they accept the burden and the responsibility placed upon them! Let us show ourselves fit to have them as members of our families by ourselves being resolute to do God's will, and to seek to fulfill His purposes.

the Lord; and he inclined unto me, and heard my cry." And it goes on to say: "We established my going. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." Yes, when we are truly converted, we do not need to talk about our spiritual experience; our friends, and acquaintances, and our enemies also can see it manifested in our lives; and it helps them to put their trust in the Lord.

And then to turn to Isaiah, the last verse of the 40th chapter, that well-known verse: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary; and they shall not walk, and not faint." So we wait upon God Who first gives us strength. "The Lord is my strength." We shall mount up with wings as eagles. Our spirits will rise to communion with God untrammelled by the fetters of this world. We shall run, and not be weary. We shall hasten in obedience to His will; we shall not weary of it. You can be obedient for fear of punishment; you feel that if you are obedient you will get out of it. But this was not the experience of the man who wrote this 40th Psalm, for he says here: "I delight to do Thy will, O my God. Thy will is within my heart." And in the words of the prophet: "They shall run, and not be weary; and they shall walk, and not faint." It is that steadfast, continuous walk with God that means so much. It all depends on our waiting upon Him; not telling Him what we want Him to do; but day by day asking Him what He wants us to do. And if we are willing and obedient He does reveal to us His will. For the chief work of the Holy Spirit is to be the voice of God speaking to us through our conscience.

There is another passage of Scripture that

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I would like to refer to. You remember how St. Paul, writing to the Thessalonians, at the end of the 1st chapter of his first Epistle, commended them because they had turned to God from idols in order to serve Him. We have all had our idols, but, by God's grace, we have turned from them "to serve the living and true God, and to wait for His Son from heaven." Again we come to the thought of obedience, for service means obedience. In the General Thanksgiving we express our desire to give up ourselves to the service of God, walking before

Him in holiness and righteousness all the days of our life. It is obedience to the voice of the Holy Spirit. "How ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." We are looking forward to that great day when the Master will return to this troubled world as King and Ruler. We remember that great word at the close of the Book of the Revelation. "Surely I come quickly. Even so come, Lord Jesus."

IV. By Rev. Canon F. L. Hughes, C.B.E., M.C., M.A.

Chaplain-General to the Forces.

I would like to give you one text that has steadied me many a time in the course of this war, especially when things were particularly bestial and particularly grim: "But Thou continuest holy; O thou worship of Israel" (Psalm cxli. 3, Prayer Book version).

There was a time when that was the only thing that seemed to be "continuing holy." Our one purpose, I take it this morning, is to turn aside from the business of a nation at war, and to thank God for this certainty that He continues holy, and that in the worship of His goodness, our highest aspirations remain untouched by all the evil that is around us. I should like you to be very sure that a gathering such as this does bring real strength to our soldiers in battle, and the knowledge that such gatherings are going on; because, without the conviction that God is holy, and that a holy God is leading us on, men could not face the things they have to face to-day. And without the knowledge that He Who is holy is worshipped in our land to-day they could not, and I think they would not do the things that they have to do. For in the fury of battle, such as is now taking place on the Rhine, the soldier is often a very perplexed man. But the fact that God continues holy, and he worships a holy God, is his one hold upon sanity. For a modern battle is just hell set loose, and sometimes you do not know what to do, or to think in it. I shall never forget the twenty-four hours when we assembled at Caen just before the Falaise Gap engagement. It was a lovely summer afternoon. And then suddenly the rocket-firing Typhoons came skimming over the trees, and the bombers in an endless line. Hundreds of them, as far as the eye could see, came streaming in from England, each of them carrying a terrific destructive load. And then hundreds of guns began to fire their shells for miles and miles around, and there were the smaller arms barking forth from every corner, each of them capable of destroying hundreds of frail humans. The whole thing was let loose with a viciousness, and a venom, and a din, and a confusion that absolutely baffled and numbed the senses. It was like the breaking forth of a hundred

storms on a quiet countryside, and like a dozen gales sweeping over placid waters. That all this fury should serve a Master Who is gentle, and kindly, and good, is almost incredible. And yet that is the Gospel that the Church is set in the Army to preach. We are met here to-day to testify to-day that God continues holy, and that those who worship Him are holy too.

There is a God Who continues holy in the midst of war, and in a realm where all is beautiful, and good, and true, there is a standard of character and conduct which He has signed as His own. And in the simple preaching of Jesus Christ, King of kings, the Author and the Finisher of all the fair qualities of men, we are doing a thing not to be ashamed of, and amongst the soldiers you are setting forth the one sanity that is in war. And it is wonderful how tightly our best commanders in the Army hold to that.

General O'Connor, when giving the padres their final instructions before the invasion, said: "I want you to remember, gentlemen, that one thing matters. Your value is your standard of character, your Christian standard. Do not lower that standard for any of the ways around you. You may think, by so doing, you become popular, or you get on better, but if you so do, you have lost your value to the Army, and to me."

It is wonderful how much is wrapped around that simple preaching. Because we are not fighting just for victory in battle. We are not fighting just to win a war, and get the Germans down. We are fighting for a plan which we believe will succeed; and that is God's plan; God's masterly plan, yet simple, as are all God's plans. We are fighting for the thing He wants for us, to make the whole world sound and healthy by making sound and healthy every single human being on the earth; and that is the only possible plan that will really work. And it is marvellous how the best commanders in the Army hang on to that. When the chaplains of the Seventh Army were assembled in the desert, we asked the senior commander before we broke up if there was anything he

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would like to say. And he said: "Well, gentlemen, there is one thing:

How sweet the name of Jesus sound
In a believer's ear.
It soothes his sorrows, heals his wound
And drives away his fear.
It makes the wounded spirit whole,
And calms the troubled breast;

'Tis manner to the hungry soul
And to the weary rest.

He had his grip on the great plan. It is for that the preaching of that very simple evangel that we come this midday hour. "Lead on, O King eternal." May all those whose battle is really for the plan of God in Jesus Christ, fall in, and march together.

V. By The Bishop of Fulham

(The Right Rev. Basil Stanton Batty, O.B.E., D.D.)

Let us go up at once and possess it; for we are well able to overcome it.—Num. xiii. 30.

Our subject to-day is "The Church in Conflict," and the incident to which my text refers might be a parable of the world situation to-day. It tells us that Israel had reached the borders of Canaan. That was the goal of their national ambition. Should they go forward? The report of their Secret Service was very unfavourable. They reported that from a military point of view it was quite impossible to possess the land, or invade it. They reported that the land was occupied by very powerful forces indeed, and the cities were strongly fortified. The majority recommended that the whole project should be abandoned. But Caleb was no defeatist. He uttered the challenge in the words of the text I have quoted: "Let us go up at once and possess it; for we are well able to overcome it." They listened to his advice, put it to the test and found it was very true.

In my parable Israel is the Church and Canaan is human society; that human society that God wills should be occupied by the forces of His Kingdom. There are forces, strong forces, already in occupation, forces of secularism, social, political and economic forces, all of which go their way without paying any heed to Christ or His Church and all that they stand for.

The military objective, of course, is that domination over the hearts and wills of men that God purposes and whom Christ died to save. The defeatist majority are those who would shrink from that adventure with God and would have the Church to-day, content with its present achievements, given up mainly to the task of self-defence. Caleb is typical of all those brave adventurers for God who are convinced that if a task is God-given, that task must be fulfilled.

I go further than that. Professor C. S. Lewis, in his book of Broadcast Talks, compares Caleb to our Lord Himself, the greatest adventurer for God the world has ever known. He compares the coming of Christ, the Incarnation, to the landing of a rightful king in a country under enemy occupation. He landed in disguise. He took upon Himself the form of a servant. He spent thirty years in the country occupied by the enemy. He tested the strength of the enemy and experienced in His own

Person all those forces of attack which His followers were likely to meet with. "in all points tempted like as we are." He finally is arrested, condemned, killed and buried; and then He escapes from the imprisonment of death and spends six weeks with His followers. He discussed with them the plan of campaign and then returned to the Headquarters of the Universe. Before He went He left them the assurance that although the campaign would be a long one, and an arduous one, yet victory was certain. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Now, dear friends, we are the successors of these partisans of Christ. Our task is exactly the same as theirs. We have to make the kingdoms of this world the kingdoms of our Lord and of His Christ. Therefore let us go up at once to possess the land, for the time is favourable for such an attack. It is favourable because the morale of the occupying forces has been so rudely shaken. It has been shaken by the failure of secularism to satisfy the deepest needs of mankind. Instead of the progress of mankind through increasing control of material surroundings, we have seen a relapse into barbarism unparalleled almost in the history of the world. Those complacent secularists of the late nineteenth and twentieth centuries have been wrong. A disillusioned world which listened to them is looking in desperation for an alternative to that programme of secularism, and is prepared to examine I believe, to-day as never before, the claims of the Christian Gospel to meet the needs of the world. It is imperative that the forces of Christianity should take advantage of this opportunity. Others will do so if we do not.

The words of Mordecai to Esther might be said to the Church to-day: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place."

We have so much to encourage us. The opportunity is great and the forces of the Church are drawing together into one mighty army. Those sectional disputes which we knew so well some years ago are gradually disappearing before the Crown Rights of our Redeemer.

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It is sad to read of disunity in the ranks of those who are fighting with us in the present war. It ought to fill us with far greater grief if we think of disunity amongst the ranks of the partisans of the Christ to-day. We thank God that there are great movements towards unity to-day, movements to have done with rivalry among the Churches and draw them together into one mighty, irresistible Christian army. There is no cause for any spirit of defeatism if we think of the quality of those who are fighting with us to-day. We may have doubts as to the quantity of Christians, but we can have no doubt as to the quality of these fighting forces. Think of those Christians in China,

in Norway, in Holland, in Czechoslovakia, in Poland and in other countries, those who have faced death, and are facing a martyr's death rather than give up their faith. I think of my old friend, Pastor Martin Niemöller, in whose church at Dahlen I have preached, a man who is facing death every day. May God bless him! He and others are known to us, but there are hundreds of thousands unknown to us. So when we think of "The Church in Conflict" to-day, we have no spirit of defeatism if it can command such loyalty as those men I have mentioned are showing to us. Therefore let us go up at once to possess the land, for we are well able to overcome it.

The Vatican and Religious Freedom

In these days when the whole civilised world is anticipating the final overthrow of the enemies of human freedom, and the waverers are hastening to be in at the death, it should not be out of place to call attention to the continuance, and even exacerbation, of a war against this very freedom which is being steadily pursued by a power which is on other fronts most vocal against Nazism. I refer to the growing intensity of the campaign being waged against freedom of religion on the part of the Vatican and the Roman Hierarchy.

News just to hand from Peru, now at war with Germany, tells of pressure brought to bear on the Government to forbid the public exercise of all Protestant religious services; such to be confined to their private *temples*, and even services in private houses being forbidden. A similar repressive move is taking place in Argentina; and all over Latin America the Hierarchy is demanding the suppression of Protestantism and the withdrawal of all Protestant missionaries from these countries.

The reasons plainly stated by the Roman Catholic authorities for this war of extermination are that it is an insult to their culture to treat these countries as mission-fields; that the populations are 100 per cent. Roman Catholic; and that Protestant intrusion is not only impertinent, but subversive of good relations and of public order. Dr. George P. Howard in his recent book, "Religious Liberty in Latin America," has made such a devastating exposure of these false charges, quoting the highest authorities, that I need not dwell on this side of things.

What I do wish, is to bring these facts to the notice of the Christian Church in this land, and to appeal to the sense of justice and fair-play of English Roman Catholics—even of Mr. Griffith himself, who so recently at Cambridge stressed freedom of religion as among the liberties for which we are fighting—and to ask them to set this campaign, sponsored by the Vatican and supported by such reasons, over against the action of this same power in such countries as Iceland, or territories like the Dodecanese.

Iceland was recently welcomed by the U.S.A. Congress as "the newest republic in the family of free nations." Iceland is 98 per cent. Protestant (Lutheran). The people are freedom-loving and grant perfect liberty of religion. Therefore into this, till the other day, 100 per cent. Protestant country, Rome has come; has appointed a Bishop and built a "cathedral" for him. But the kindly folk make no outcry of insult to their religion, or demand for Roman Catholic withdrawal. But why does Rome do in Iceland what she has so denounced in South America?

Are British Christians aware of these things? Again I ask, have English Roman Catholics knowledge of what is being done by their co-religionists elsewhere in the world? Are English Roman Catholics so feeble a folk that they cannot make their voice heard even within the precincts of the Vatican on behalf of that Freedom of Religion for which, together with other human freedoms, their great Church professes to stand.

A. STUART McNAIRN

Books Worth Reading

FAITHS OF MANY LANDS. By E. ROYSTON
Price. (Watts & Co. 8/6.)

This is an attractive volume for children and young people, although it may well be acceptable to their parents and guardians, for it is well written and beautifully illustrated in colour. It is not only picturesque in style, combining reverence and understanding with a scrupulous regard for facts, but closes on a note of recognition of "that one religion which is truer and higher and more helpful than all the rest." We do not know of any book for children just like this, and we commend both author and publishers for what in more senses than one is a unique volume.

THE OPEN SECRET. By ERIC FENN. (S.C.M. Press. 1/3.)

Although directed to Holy Week this series of Meditations, six in all, by the late Assistant-Director of Religious Broadcasting will be found admirable and helpful for private reading, and Mr. Fenn is revealed thereby as both counsellor and comforter in some of the highest and most sacred things of the Spirit.

PACIFICISM AND CONSCIENTIOUS OBJECTION. By G. C. FIELD. (Cambridge University Press. 3/6.)

We cannot enter here upon a discussion of "Pacifism," at least in so far as it concerns the present war, but we are grateful for this substantial volume which is an attempt to establish, as against the Pacifist, the proposition that "there are certain evils which are worse than war, and that there are circumstances in which these can only be met by fighting." Also "there can be no rational moral principle which requires an individual in all circumstances to refuse to participate in a war once it has been started, even if he disapproved of it in the first place." This volume may be read in the light of the present war and of fighting generally. It is eminently fair, and the discussion is largely based on statements made by several thousands of conscientious objectors who have appeared before the Tribunal of which the Author was a member until the end of 1944.

LORD SHAFTESBURY—A PORTRAIT. By FLORENCE HIGHAM. (S.C.M. Press. 6/-.)

Any biography of Lord Shaftesbury is acceptable and this latest volume on the spiritual and social activities of the great statesman and philanthropist is welcome on every ground. May wide reading help to build into days of peace and reconstruction the moral and spiritual forces which dominated the long life of Lord Shaftesbury and inspired thousands.

The following are reviewed by the Rev. J. Chalmers Lyon:—

CHRIST IN CONGO FORESTS. By NORMAN GRUBB. (Lutterworth Press. 7/6 net.)

Anything from the pen of Mr. Norman Grubb is sure to be alive and interesting, and this story from the heart of Africa Mission—with its excel-

lent illustrations—is no exception. A book to be added to all missionary libraries.

W. H. P. ANDERSON—FRIEND OF THE LEPER. A Memoir by MIRIAM ANDERSON. (The Mission to Lepers. One Shilling.)

Mrs. Anderson's memoir of her husband's life and work is all too short. It is the moving story of a good and faithful servant of Jesus Christ who for thirty-seven years laboured unceasingly to bring to needy sufferers the services of Christian compassion and the hopes and consolations of the Gospel. Canada may well be proud of this fine record of one of her noble sons.

THE CHAPLAIN IN THE FACTORY. By C. H. CLEAL, M.A., B.D. (S.C.M. Press. 2/6 net.)

Mr. Cleal is Factory Chaplain in the South-West of England, and speaking from personal knowledge regarding the place of the Church and her witness in the industrial sphere. This is a new movement which presents an opportunity for evangelism of a most practical and hopeful character, especially through personal contacts. His book deserves a very wide circulation.

THE MAN INDIA LOVED. By JOHN S. HOYLAND. (Lutterworth Press. 4/6 net.)

A number of typical Indian men and women are made to speak their minds about C. F. Andrews, "the man who loved India." He served there from 1904 till his death in 1940 and won the affection of all classes of the community. Mr. Hoyland's illuminating pages give an insight into the many problems which Andrews faced and help us to understand that passionate devotion with which he served the country that had won his wholehearted affection and sympathy.

THIS IS THE MESSAGE. By FRANK HILDEBRANDT, Ph.D. (Lutterworth Press. 4/6 net.)

The subtitle is "A Continental Reply to Charles Raven." Dr. Raven's *Good News of God*, in a frank and friendly manner examined by Dr. Hildebrandt, who discusses in a very illuminating fashion "the fundamental issues which underlie our two very different traditions," i.e., British and Continental. It is an extremely interesting exposition of outstanding texts in the First Epistle of John, and is worth studying quite apart from its friendly controversy with Dr. Raven.

From Lutterworth Periodicals, Ltd., we have received the monthly issues of *The Woman's Magazine*, *The Boys' Own Paper*, *The Girls' Own Paper*, and *Playways* (for small folk). Happy the home and its inmates who regularly receive these eminently Christian and arresting publications, full of unrationed and pure food, and nourishing to the minds as well as the souls of parents and children alike.